

the end of time, the holy work of the gospel ministry.

Dear Brethren, let these suggestions sink deeply into your hearts and may our heavenly Father add the divine grace to help you to carry them out.

In the meantime, every member whose financial condition will justify it should set apart a goodly portion to further the work of the church. What I say about financial ability applies as well to the laborer whose daily stipend is 25 cts. per day, as to one whose income is a thousand a year. The reward will be as great to those whose gift is a penny a week, if that is the measure of their ability as it will be to those whose gift is ten times or one hundred times that amount. Each give as the Lord prospered them and each gains the same reward proportionately. I would as soon cease praying as to cease giving. Brethren, let us fulfill every trust.

A DIVIDED HEART

MRS. MARY A. FELTHOUSE

The heart is the seat of our affection. The fountain from which flows every good and noble thought whether spiritual or moral.

The issues of life are from the heart. If that be pure the stream flowing from it will be pure. Every act of our daily life will prove to the world that we have learned of Jesus that meek and lowly teacher.

We are commanded in Luke 10:27. Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

How many professed Christian in the world today are there that are obeying this blessed command of our Savior.

If we have not given our hearts wholly and unreservedly to Christ, let us do so at once. Let our hearts echo the cry of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." Then Jesus will take up his abode in our hearts and make them fit temples for the indwelling of his holy spirit.

We look around us in the Sunday school, in the prayermeeting in the K. C., in the S. S. C. E., and in the church services and see almost half the chairs vacant. Why is this? Why so many vacant seats? Why so few assembled to serve Christ? Alas! Alas! It is because we are serving God but not with a perfect heart. Jesus is saying daily and hourly, Son, daughter give me thy heart. Jesus will not accept our gifts of gold and silver, of frankincense and myrrh alone; but he wants us to give him our whole heart.

It is but our reasonable service. For he loved us with a love no mortal can know.

The poet has put it very beautifully in the following lines:—

For I have loved you with a love
No mortal heart can show;
A love so deep, my saints in heaven
Its depths can never know.
When pierced and wounded on the cross,
Man's sin and doom were mine,
Immortal and divine!
I loved thee ere the skies were spread;

My soul bears all thy pains;
To gain thy love my sacred heart
In earthly shrines remains.
Vain are thy offerings, vain thy sighs,
Without one gift divine;
Give it, my child, thy heart to me,
And it shall rest in mine."

The Bible gives us many examples of a divided heart: and direful results. Let us stop here and look at the life of Amaziah. A man of royal birth, a man of wealth, a man of great political influence, a man who if he had consecrated his whole heart to the service of God might have been the means of leading his entire kingdom to Christ; but instead, blind and dazzled by his military success in Edom. He ignored the warning of faithful prophets, plunged into battle and Judah was utterly defeated, the king himself taken prisoner, the wall of Jerusalem broken, the temple pillaged, and hostages given to prevent further molestation. The disastrous issues of the war created national dissatisfaction.

The nobles became angry when their children were draughted away as hostages and the people were greatly annoyed to see their city invaded and their loved temple pillaged by a despised rival. The dissatisfaction grew alarmingly and a conspiracy was formed to assassinate him. Of what use were his literary powers and his bannered hosts. He had sacrificed the interests of his people to gratify his vanity and ambition and at last became a victim to their disaffection and anger. Thus ended the life of a man so full of promise and great possibilities for good. By (on account of) his half-hearted zeal-ousness for God (service) he not only brought his own personal downfall but led a whole nation astray.

Let us look about us today. We see the decline in church and state. This should not be, the Christian church should be progressing instead of retrograding. The grand and glorious government of ours should not be sinking into the depths of sin and immorality. We look helplessly about and spend much time in discussing the subject and how to remedy the defects, when in fact we have never searched out and removed the cause. Do you realize, my brother and my sister, that the cause of this decay in church and government rests entirely with the Christian people of today. Like King Amaziah of old we are serving God with a divided heart. We are devoting the greater part of our time and talent to world interests and giving only a very small fraction of our time to the service of God.

Just as soon as we are willing to say, "Take my heart, it (now) is thy own. It is now thy royal throne." Then and not until then will we receive the great blessing God has in store for us.

What we need today is more consecrated men and women. More whole-souled Christians ready to sacrifice all for Christ, ready to die for this cause if need be.

Let us (arise as) dedicate our hearts now and forever to God and his cause then we

can truly say with the Psalmist, O, God, my heart is fixed! My heart is fixed!

OUR APOLOGY

B. C. MOOMAW.

The editor thinks I was a little severe in my strictures on the money question. Well, perhaps I was, but there are apologists in plenty for the more respectable forms of covetousness, and it is hardly necessary for me to join the crowd. I do not care a great deal for popularity, am not looking for a situation, and the two things taken together are favorable for truth-telling, particularly on this sensitive subject. Now the Bible has something to say about covetousness, and some of the most revolutionary things were said by Christ himself. Everybody knows how those pungent, searching words of his are interpreted. Covetousness, for example, is so constructed that it is next to impossible for a man to be guilty of it unless he lies awake nights scheming to get possession of his neighbor's property, and at the same time escape jail. Of course a decent sort of Christian would hardly go so far as that, so the necessity for very much preaching on the point is not conspicuous.

Again, take that sermon on the Mount, (a very difficult thing, that sermon) where the Master says; "Take no thought for your life what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed," etc. This is expounded that you should not be *extremely* anxious, so much so as to induce nervous prostration. This India rubber exegesis is truly convenient, and practical with all, for it harmonizes religion with about as much worldliness as an enterprising man needs in his business. If it works out, the gain is manifest. The man who holds on to this world and gains the next one too, is a whole world ahead of the other fellow. What is the matter with that calculation? What a time he will have chaffing those melancholy saints on New Jerusalem streets who interpreted self denial to mean subtraction of wordly pleasures, possessions and delights.

Now I don't want to unduly disturb that marvelous equanimity which characterizes the self-esteem of the human race, but the temptation to present a picture of some of its peculiarities is irresistible. The picture is not a fancy one, but drawn from real life. It is history. Those who read the Youth's Companion may see it on page 618, of the issue of Nov. 23, under the title; "Boers and Outlanders," we have only space here for a brief outline of the transaction. A day was appointed by President Kruger to sell mining claims to the gold bearing lands. These claims were to be sold from a temporary office erected on the ground, first come first served. Twelve thousand miners were on the field. As the first to be served would get the best claims, and as no one man would stand any chance in such a rush, the miners began banding together. One company organized a regiment of a thousand men, who were to rush forward and push every one else away. [Another crowd planted posts